

CHRISTIAN SECRETARY.

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THE MOTHER.

A custom prevailed at Valehead, and through out its neighborhood, which ever appeared to me very beautiful and affecting. If, in the dusk of Easter Eve, your way happened to lie thro' the churchyard, you would perceive figures, each equipped with a lantern and a basket, flitting from spot to spot through the gloom. If a stranger, you would most probably take them for the wives of the fishermen, procuring worms, and so pass on without further consideration. But the morning would reveal to you a very different employment. You would see every grave, whose tenant had one unforgetful heart still left above ground, profusely decked with the choicest flowers of this most interesting of seasons. The whole churchyard puts a holiday smile over its mouldering surface, and every chaplet-strewn mound seems to invite you to admiration, and in a note of triumph to cry out for its owner. "We are not nothing. We still exist, and shall rise again, even as our Lord upon this day arose again."

On the Easter day first ensuing after my friend's arrival in the country, I observed a grave thus dressed which, ever since I had known the place, had hitherto lain in melancholy neglect, most pitifully contrasted with its gaily dress neighbors. Upon inquiry I learned that the grave contained the mother of a sailor, who, after an absence of many years, had but a few days ago returned to the place of his birth. I pointed it out to my friend, who, after regarding it for some time with a musing look, and then throwing a hasty glance at the chancel, where the family vault lay, took my arm, and, according to custom, accompanied me for the length of two or three fields on my way homeward. I confess that I had a design in thus directing his attention. Hitherto, in his conversations with me, he had dwelt almost exclusively upon the part which his father assumed in the government of his household. I was curious to elicit from him something respecting the part assigned to the mother and had now, methought, laid a successful train; nor was I disappointed.

He began, however, as usual, with remarks upon the service of the day. I have always been struck, he said, alluding to the Gospel for the day, with the part which women bear in the history of our Lord's sojourn upon earth. We find a faithful little troop of them clinging round him to the last, even when men had lost all courage, and forsaken him. They attend at his cross, they wait upon his sepulchre, and they are accordingly honored with being made the first witnesses of the resurrection. It seems as if all had been designed to enforce the sense of the completeness of our restoration, since woman, who first sinned and incurred death, was thus first presented with the visible, palpable pledge of everlasting life; and it is observable that wherever the Gospel is maintained in its purity, there woman is in full enjoyment of all her native rights and dignity. Hence it is, that the Christian, alone, at least in my view, possesses a home,* and our Saviour, in the course of effecting our eternal happiness, has established for us the greatest of earthly blessings. For without a mother maintained in due honor, upheld in all her dignity, invested with her proper sway, home cannot exist. Tending to the same point is another remarkable fact, which, so far from being an accidental feature in our Lord's history, has always appeared to me essential and designed. We hear nothing of his reputed father after his childhood, while his mother is prominently put forward, and even after his ascension to heaven, she is carefully mentioned as present with her female companions at the first assembly of his infant school.

The father's authority, indeed, needed no additional ratification; but what a sanction! what a sanctity, is thus imposed upon a mother's; and how more highly still should we think of it, when we feel that it is very much through his conversation with his mother and her companions, that our Lord's character comes invested to us with that human tenderness which gives us confidence, notwithstanding his divine unutterable majesty, to call upon him as our Mediator with an assurance of his sympathy.—

This sanction seems still more marked on comparing our Lord's ministry with that of Moses; that of the latter is all stern, masculine injunction, unbroken by a trait of female softness, all cold, majestic publicity. The contrast indeed, was fitting between a covenant of grace and a covenant of penalty, between a covenant which carried on the promise of the seed of the woman, and the covenant which gave that seed.

In this blessed covenant, then, which we enjoy, the mother has been restored to all her legitimate sovereignty; and great and incalculable is her influence. Like some fine concen-

trated perfume, it penetrates with potent, but invisible agency, every nook of home, pervading where the coarser authority of the father could never reach: it begins with the first breath we draw, with the first light we see. On her we fixed our first affections, from her we received the first food, on her lap spoke the first words, thought the first thought, read the first letter, and with our hands clasped in hers, offered our first prayer. In all that we ever after think or know, we are immediately referred to her who furnished us with their elements. Under her rule it was, that we enjoyed what now appears to have been the only period of unalloyed happiness, and from underneath her warm and sheltering wing were taken to the first taste of anxiety and toil, and transferred to the comparatively stern control of the father, or still stern-er discipline of the school. Nor ceases even her direct influence; then it revives at intervals in all its original freshness and strength of hold; often, after the lapse of many maturing years, when sickness makes us children again, in her we seek a refuge, once more experience her unweary attention; and pain is deprived of half its sting by the renewal of that nursing care to which, as bliss for ever gone by, our memory has so often and so fondly reverted.—Having received this power in common from nature, my mother eagerly laid hold of the blessed privilege and office of grace which the Gospel has assigned. God had originally given to her, she considered, dominion over the child's heart, and now, through the Gospel, has given to her dominion over every wild passion, every beast of the field, as it were, throughout its regions; there she must clear the wilderness, there erect the temple of the living God. She reflected that if the first mother was the author of sin, the Christian mother has been gloriously endowed with ample means of remedy, and that remedy, for her own salvation no less than of her child's, she is in duty bound to apply. In her, the Gospel should find one of its most efficient preachers; one endowed with that gift of tongue, whose every accent reaches the child's inmost bosom; one who not only addresses the affections, but is the very first to call them into existence; who has to speak to no seared conscience and blunted feelings, but to the flexible freshness of the yet soft and innocent heart.—She is the first object of the child's love, esteem, reverence, obedience, and occupies for a certain time the whole of that head and heart, which is soon to be devoted to God's service: him she represents for a season; and let her take heed lest she usurp his place, and continue her child's affections on earthly objects, as like Mary, let her not hesitate to stand at his cross, and, crucifying all over fond affection, firmly discipline her child, in due season, to crucify his also.

Such a mother was mine; and if you have heard from me on this subject less than you expected it is because the notions are so interwoven into every portion of my mind, that I feel a difficulty in detaching them, and clothing them in words; where we think or feel most, there we always speak least.

Her place can never be supplied: none but she can obtain that entire intimacy with our hearts; in her loss, the father feels at once a link broken between him and his children; she forms the softening medium between his masculine control, and their tender years. The father may instruct, but the mother must instill; the father may command our reason, but the mother compels our instinct; the father may finish, but the mother must begin. In a word, were I to draw a general distinction, without particular attention to accuracy, I should say, that the empire of the father was over the head, of the mother over the heart.

To our mother was always addressed the first letter after our departure from home: to her, imparted the account of any novelties which had excited our admiration; to her the first tidings of any success; to her, who was the first planter of the bosom, we offered its first fruits. The thought of her, during our absence brought us comfort, and her sweet and quiet image, conjured up by our longing imagination, gave us the prominent idea of home, round which all the rest clustered. We could bring, by force of fancy, into our ears her gentle voice, leading the responses, at family prayers, and dwelling with all the yearning of affectionate entreaty on the Amen, which closed the prayer put up for the welfare of the young absentees. The foreground of the picture of the anticipated joy of our return always presented her coming forth with our sisters to meet us. Arriving from a bustling noisy world, what a delightful contrast of calm we then experienced. Supposing the degree of piety the same, the woman always exhibits it in a more engaging view than the man. It seems in her more innate and less earthly; some of the sweetest of the Gospel graces are hers almost by inheritance.

* Is not this remark confirmed by the fact that the least religious people in Europe is also the least domestic?

¹ Acts xii. 12.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

HARTFORD, SATURDAY, NOVEMBER 24, 1832.

Whole No. 565.

Angelical meekness, faithful affection, enduring patience, uncomplaining resignation, having free play by her retirement from the passionate and tumultuous scenes of life, grow up in her to most enviable ripeness. In the moment, therefore, in which we met this dear little procession, how perfect seemed the calm; nor was this a little augmented by a sense of deficiency and corresponding feeling of humility, which soon afterwards arose in our bosoms. When we looked upon, and conversed with our sisters, who had all along enjoyed the peculiar care of our mother, from which ourselves had been so early torn away, and saw fully expanded in them, in all sweetness and beauty, what she had once implanted a so it used, but a boisterous world had subsequently stunted in growth, we were warned of the distance at which we stood from the standard of Christian excellence. They were monuments to us of what we ourselves had once been, and told us that we had need become as little children again, before we could attain that standard. We learned from them how much of the world still remained to be subdued, how very much was required to be achieved before we could bring each irregular and impatient feeling into due submission to the Gospel of peace.

We had now arrived at the entrance of a wood through which a secluded path ran to the garden-gate at the back of the Manor house.—We here parted.—*Rector of Valehead.*

From the Christian Advocate and Journal.

THE WELL CONDUCTED SUNDAY SCHOOL.

Messrs. Editors:—With your permission I will occupy a small space in your paper in describing the most beautiful object I ever beheld—I mean a well conducted *Sunday School*.

I have been in the practice of visiting different Sabbath Schools, for the purpose of seeing how they are conducted, and learning their comparative degrees of improvement and excellence; and without farther introduction I am ready to give the preference in all things to those schools where the best discipline is established. Indeed, nothing can be done to purpose in a Sabbath school without discipline.—Such a school is a scene of confusion, a trial and vexation to the teachers, and altogether useless to the scholars themselves. Nay, it may be doubted whether they are not worse than useless, as they must have the effect to make them trifle with serious things, and treat sacred subjects with contempt, while idleness and rudeness are sure to result from having a large number of children brought together without proper government.

If, therefore, a school has been commenced without due regard to government; or if insubordination and a refractory spirit have sprung up in a school, and the state of things require it, the regular course of the school must be suspended till order be restored. Perhaps there are few cases where this will be found necessary; but where it is necessary it should by all means be done, because nothing can be done to edification and profit while there is disorder and confusion in the school. What means may be found necessary to establish order I cannot say. Perhaps private reproof, or reproof before the whole school, may effect the object. If these will not do it, let the usual tokens of approbation, and the privilege in the library, be withheld. In a school which I visited in one of our large cities the insubordination of the scholars became such as at length to prove a source of indiscriminate trial and pain to the superintendent and teachers. They had employed every human method which prudence dictated to restore order, but without success. It appeared that the school could not much longer be kept together. In the extremity of the case, and as the last resort, the superintendent called upon the school to drop every other employment, and unite in prayer. And this was sufficient. The school was reduced to order and subordination. The more refractory scholars were brought to consideration and to tears that they had so abused their privileges, grieved their teachers, and sinned against God, and in a short time between twenty and thirty of them were brought to the saving knowledge of Christ. And ever after, the same course was effectual, and the school became one of the most interesting character and promise.

But to the point in hand—a well conducted or well regulated Sabbath school.

In the town of —— are five Sabbath schools, but one only would I select as a model. Here the superintendent and the teachers are all on the spot at the moment, or rather a few minutes before the time for opening the school, that they may receive the first children that come, and see that they take their proper seats without getting together in squads, either at the door, or about the stove, or in any part of the house: as well knowing that by commingling they will soon forget the object of the school, and imbibe feelings and put on airs inconsistent with it, and thus injure themselves and occasion trouble to their teachers, which, by being first on the spot, they may easily prevent. The scholars, too, are on the spot at the time of opening the school, and punctuality in this re-

spect is as much insisted on as good conduct after they enter the school: so that an instance of a scholar not being present at the opening of the school rarely occurs.

Every scholar as he comes in goes to his or her seat, and there remains during the time of the school, except by order of the superintendent. No going out, no running for drink, no moving about, whispering or talking together is allowed. No one pushes another. The motto of the school is, "A place for every thing, and every thing in its place."

Another thing deemed of great importance in this school is, the moderating the voices of the scholars in their recitations and answers, to the key that will only render them audible by the teacher. It is found, and always will be found, that for a number of scholars to use a loud voice together on different subjects, dissipates thoughtfulness, distracts attention, induces habits of carelessness and precipitancy, and entirely banishes all restraint from the presence of superintendents and teachers, and will ultimately lead to disorder and insubordination. And so careful is the superintendent to prevent unnecessary noise, as knowing how much depends on this alone, that the scholars are required to come into school with a light and careful step, and to go out without bustle.

It is not made an object in this school to commit the greatest number of verses in Scripture or hymns practicable, or the greatest number of answers in the Catechism; but rather to commit well and to understand what is committed. In this view the morning is devoted to hear the children recite their lessons with seriousness and deliberation, and to the instruction of those who are learning to read. If it is found that a scholar has not paid due attention to his lesson he is required to go over it again before the afternoon school, with particular reference to those parts on which he is most deficient.

When the school comes together in the afternoon the teachers spend about half an hour in the closest conversation with their scholars, questioning them upon the lesson for the day, exhorting them, &c. The superintendent then calls the attention of the whole school, and employs about fifteen minutes in addressing the scholars, either in questioning them upon some point in the lesson for the day, or on some important doctrine or duty of religion, or in hearing them prove some point that was given out the preceding Sabbath; or he addresses them by way of exhortation. When he is through, the remainder of the time is devoted to prayer for the blessing of Almighty God upon the school. Generally three or four pray in succession one after another, being short, not over five minutes at the extent, and confining themselves to objects within the school. The scholars kneel in prayer, and stand in singing, and in all outward things at least go with their superintendents and teachers.

This school is not only interesting to those who visit it, but the feelings of superintendents, teachers, and scholars are all interested, and no one seems to feel that he has performed a task. The countenance of every one indicates cheerfulness and delight, and they seem bound together by cords of the most endearing affection. The scholars love one another and their teachers, while the latter love their classes as their own children. The different branches of the school act together as by sympathy, like the members of the human body. A goodly number of the children give evidence of real piety, while nearly all the others are so well taught in the theory and practice of the social virtues, and their consciences are so tender that one is constrained to pronounce them not far from the kingdom of heaven. M.

MISSIONARY INTELLIGENCE.

From the Christian Index.

INDIAN MISSION.

The following communication from one of our missionaries west of the Mississippi, furnishes some interesting facts.

Delaware towns, Oct. 17th, 1832.

Brother Brantly:—I expect my missionary labors will be confined principally to the Delawares. I am now among these Indians; and the greater part of my time is spent in learning their language. I understand that the Delawares at the War office are numbered at about sixteen hundred souls; but there were only \$44 here at the payment of their annuities last summer. The others are in different parts of the western country; and how many of them will ultimately reach this place is quite uncertain. The portion of the Indian territory assigned to the Delaware nation, is situated between the forks formed by the conjunction of the Kansas and the Missouri rivers, and is equal in size, if I have been correctly informed, to a tract of land 50 miles square. The land is tolerably level, and for this section of country, has its share of springs and creeks. The soil for the most part is very rich. On this tract of land, stone-coal has been discovered, and limestone abounds. Wood is not very plentiful. I presume, however, that the means to obviate any difficulty which might arise from this source are within reach. These Indians no doubt, have a valuable tract of land, and were they to do as they have it within their power to do, they could live as comfortably, and as independently, as any of the white people. The Delawares have it within their power to become rich. It could not be expected, of course, that these Indians have made extensive improvements on their land, however much they might have been

inclined so to do, as their removal to it is of recent date. Government is building for them a saw-mill and grist-mill; the former of which is nearly ready to go into operation. Government also furnishes them with a blacksmith.—Thus far the prospect of these poor heathen are encouraging; but the worst is yet to come. This tribe which once numbered thousands, is now reduced to a few hundred souls; and there is a moral certainty, that very soon this remnant will be reduced to a few scattering individuals, unless an immediate and vigorous effort is made to save it.

The truth of this assertion, I apprehend, will not be questioned, when the facts upon which it is based are known. These Indians suffer much from cold, hunger, and the inclemencies of the weather. These sufferings, together with the evil arising from their great personal neglect, tend to impair their constitutions, and to bring them to an untimely death.

When the disease preys upon them, their means for the restoration of health are resorted to: but such is the mode of treatment, that no doubt, in many instances, it hastens rather than relieves the ravages of disease. These evils together with others, necessarily arising from the mode of living adopted by these Indians, is gradually wearing them away. And where is the nation, however powerful, that could stand before such evils, did they bear upon it with equal force, and in the same proportion as they do upon this tribe? But alas! all these evils combined, are not wasting away the Delawares so fast, as one yet to be noticed.—*Intemperance*, the deadly monster, to which tens of thousands have fallen victims, has stretched its direful arm far over these western wilds, and, as if fearful that other evils would rob him of his prey, threatens to destroy these long neglected wanderers of the forest, with a single blow. With the exception of some 10 or 12 Indians, who came from the state of New York, it would be difficult to find a single soul in the Delaware nation, over 16 years of age, whether male or female, that does not drink ardent spirits to excess. Many of them are great drunkards. Truly, this nation is on the brink of ruin. But is it beyond recovery? No: let Government keep over it the arm of protection; let some measures be adopted to make those who sell the Indians spirituous liquors, feel the penalty of the law they violate; let their affected be brought under the influence of medical skill; let them be taught to cultivate their land, and be instructed in the most useful of the mechanic arts; let all their children be brought under the influence of good schools; and let the Gospel be preached to them; and, through the blessing of Heaven, we may expect this nation to be saved from impending ruin, brought to the participation of civil and religious privileges, and at some future period, to number more thousands than it now does hundreds.—And now when the whole cause of the wretchedness of these aborigines is taken into consideration, and the fact, that the inhabitants of the United States have the means within their power to save them from destruction, and to raise them to an equality with themselves, in point of civil and religious privileges, does not reason, does not justice, does not humanity, does not the best feelings of the pious heart say, we are bound to bring these means to bear immediately upon the condition of these poor creatures? Should they perish, who can say, *I am clear of the blood of that people?* Government has done considerable for the improvement of the condition of these Indians; but I cannot see that their moral condition has been affected by it much, if any; this is owing to the want of an exertion on the part of the Christian church.—Government alone has not the means of saving this people; nor has the Christian church alone, but Government and the Christian church together have. Much has been said about Government's not doing more for the Indians. But is Government more slack in its duty to the aborigines, than is the Christian church? Aside from a small school opened among the Delawares last spring by our Methodist friends, (who are seldom in the rear in benevolent effort,) the Christian church has done nothing for these Indians. Now, what will the Baptist denomination do for these perishing immortals? Will she stand aloof and see this nation perish from the earth? Will she fail to engage in the glorious enterprise of saving a people from temporal and eternal destruction? No: Which of the many connected with the Baptist church are willing to evince their attachment to the Redeemer by coming here, and spending their lives in the best of causes? It is hoped the Board will have a school opened here as soon as possible, and that there will be no lack of persons to conduct it, and of means to support them. The present condition of these Indians requires that as many of their children as possible, should be taken into the family which has charge of the school, and be educated, fed, and clothed. Schools conducted properly, will do much towards saving this tribe. I have said nothing about the wants and condition of other tribes. But I have reason to believe that many of them are in nearly, if not quite, as wretched a state as the Delaware tribe. In conclusion I will repeat in substance what has been already stated; that there is a moral certainty that the Delaware nation will soon become extinct, unless an immediate and vigorous effort is made to save it.

Yours, respectfully,

CHARLES E. WILSON.

This is the tax a man must pay to his virtues—they hold up a torch to his vices, and render those frailties notorious in him which would have passed without observation in another.

From the Cross and Baptist Banner.
Verily, in the midst of life we are on the verge of death!

In Frankfort, we can no longer speak of the forbearance of the uplifted rod. The cholera, the scourge of the earth, is in the midst of us, and its ravages are fearful.

On Monday last, being the first day of the Presidential election, notwithstanding the incessant rains that were falling, all was life and action, and the season now had so far advanced, that the citizens appeared hardly to dream of its approaches. Much preparation, some weeks ago, had been made for its reception, and many prayers had been offered that it might be stayed. The stroke was delayed—but still abounded still, and the people of God measurably ceased to mourn and repent. The destroying angel no longer delayed—it came—yes, as a thief in the night, it came to many—and those who were, as yesterday, in good health, are now in their graves—their immortal spirits in eternity.

Mysterious as the disease itself is, so were its approaches to Frankfort. No person brought it. It came in the night, and made its attack at the east end of Main-street, at the most healthy point of the town. It travelled through the town westward, and at length has spread its baleful wings all over it, daily and hourly prostrating one upon the right and another upon the left.

A negro woman, the property of Mr. B. Hickman, was its first victim. She was taken on Monday night, the 5th inst., and died on next morning. On Tuesday morning, Mrs. Bohannon and Miss Mary Ann Gray, two sisters, were taken down at their father's residing in the three story brick building, nearly opposite Mrs. Weisiger's tavern—they died the following night. On Tuesday night Mrs. Southgate, of Newport, Ken., and who, it is said, had visited her relations in this place, partly to avoid the disease, was in good health and on a visit about one mile from town, at a wedding. On her return she was taken down the same night, and on the succeeding night she was numbered with the dead. On Wednesday morning, a black man, by the name of Abram Scott, who sometimes dealt in ardent spirits and other groceries, replenished his stock—the same evening he was taken down, and next morning, himself, his father, and mother, were all corpses in the same room. On Thursday they were buried, and another black man who was engaged in the duty of interment, was taken, and on the same evening was a corpse. On Tuesday black man, servant of Mr. B. Hickman, was sent to dig a grave for the woman who died the night before—that evening he was taken ill, and died the next night. On Wednesday night, a favorite servant of Mr. J. Dudley, being his carriage driver, was taken down—he died the next day. On Wednesday, a young man, who had been at work on the railroad, stopped at the Mansion House—he was taken ill, and died next day. Mr. George Johnson, a tanner, who formerly resided in Georgetown, was taken down on Tuesday—he died on Wednesday night. On Wednesday, a black man, the property of Mrs. Thomas, was taken down—he died the same evening. On Wednesday morning, Mrs. Brown, wife of Mr. Robert Brown, the blacksmith, was taken—she died on Thursday night.

Other deaths have occurred, and others still are expected as certain. And several who were subjects of the disease, are recovering.

It will be discovered, from this account, that the visitation thus far, has for a town of less than 2000 inhabitants, been unusually severe. Much of its fatality, however, we think may be ascribed to its sudden attack, in a damp rainy season, when the inhabitants were off their guard, as in most of the cases it can be traced to some imprudence on the part of the victims.

A board of health is now organized, and a committee appointed to provide a hospital.—The town will be cleansed, the people humbled, and the scourge, as we devoutly hope, will be of short duration.

A number of the inhabitants of the town have left it. Business is paralysed and dejection rests upon the countenances of many who remain. As yet the Editor of the Cross and Banner, together with his family, white and black, and also all those engaged in his office, have been highly favored. None have been visited with the pestilence. But we know not what a day may bring forth. At all events, he intends to remain unremittingly at his post, until Providence, who he believes has assigned it to him, shall see proper to change it.

From whatever source, and from whatever cause this messenger of death may proceed, it is truly a mystery—a hidden mystery—a thing that can neither be seen nor understood. The aspect of nature is the same. The sun through the day, rides forth with its usual splendor—the stars twinkle at night as before—the air we breathe appears to have undergone no change—and all around us presents the same appearances as heretofore, except that death, by an invisible and inscrutable hand, is slaying its victims, as though Jehovah himself was offended. We believe it is the case. He has doubtless a controversy with the people.

Saturday morning.—Since the above was written the disease has evidently abated.

For the Christian Secretary.

MR. EDITOR.—Seeing in the paper a "Proclamation," reminds me of scruples which I had last thanksgiving, about the present manner of keeping that anniversary and of the hopes I have frequently had, that while various habits and practices are undergoing investigation, light is increasing and valuable reformations are effected, something might be presented to the Christian public which should excite investigation, that should lead to reformation in the manner of observing that day. Having seen nothing of the kind, I sat down thinking to offer something like the following query: Is the manner in which thanksgiving is usually kept, the most proper way of observing that day? Is it not, in what manner ought it to be kept? hoping that some one might examine the subject and point out "a more excellent way." But on making a little calculation, I find it is now

CHRISTIAN SECRETARY.

For the Christian Secretary.
DO CHURCH MEMBERS FULFIL THEIR OBLIGATIONS?

This inquiry is brought with solemn weight to the mind, by facts which come under the daily observation of those who take an interest in being acquainted with the situation of churches and their members. When we see professors of religion, living within a few miles of the place where the church regularly holds its meetings, and yet seldom or never attending them; and apparently taking no more interest in the concerns of the church than though they had no connexion with it, we are compelled to question, or rather to decide the question, whether such church members fulfil their obligations?

When we see those who might, by making due efforts, take their places at the time appointed on the Sabbath, or at other meetings, but who, on account of some trifling excuse, stay away or linger behind, and compel their minister and their more punctual brethren to wait for half an hour or an hour; or else commence the exercises with a part of the congregation, and then be continually interrupted by the entrance of those who should have been in their seats before, we feel the inquiry rising, do these church members fulfil their obligations?

When we see those who would appear to be all one in Christ, on some slight occasion, real or imaginary, harbouring unkind feelings and cruel malice towards each other, and neglecting to seek, or refusing to improve an opportunity for explanation and reconciliation; or when we see them on account of some real or supposed cause of dissatisfaction with a brother or a sister, withdraw from the church by absenting themselves from its communion and its meetings, without taking the course prescribed in the word of God, and without giving the church any satisfactory reason why, the inquiry comes home with painful sensations to the mind, do these church members fulfil their obligations?

When church members remove to a distance from the church to which they belong, into the vicinity of other churches, and remain there for years, and perhaps until their own church has forgotten them, or rembers only the name, and yet never remove their standing; do they fulfil their obligations?

Do church members fulfil their obligations, when they show an unwillingness, or seem to feel as though it was a burden from which they would gladly be released, when the church calls upon them to undertake or to assist in any duties which may require a portion of their time, their talents, or their property?

And do churches fulfil their obligations when they suffer members to remain in the neglect of any or all of their duties, without taking all proper measures to reclaim them?

As an individual and a church member, I beg leave to address a few words to my brethren and sisters. First, consider whose property you are. Your time and talents, possessions and influence, yes, and your soul and body too, belong to Christ. He has bought you, and that with no mean price, but with his own precious blood, giving his life for yours; and are you not bound to glorify him in your body and spirit which are his? Again, consider the voluntary engagements into which you have entered. If you are disciples of Christ, you have in the most solemn and hearty manner, surrendered yourselves up to his will, receiving him as your Lord, your hope, your salvation, your property, your all, and giving up every thing else. By your union with the church, you have acknowledged it to be the body of Christ, and have pledged yourselves to receive his members as himself, and use every effort for the edification of the body.

And are these solemn engagements, merely because they are spiritual, and no civil law enforces their obligations, to be considered as less binding than those temporal engagements into which men enter with each other?

Surely it ought not so to be, but in too many instances people seem to attach a different meaning to language when used in religious matters, from what they do on any other subject, and where this is the case, it seems at all strange that churches are not revived and sinners converted.

PUNCTUOS.

For the Christian Secretary.

AN ENLIGHTENED MINISTRY.

That the Apostles were endowed with gifts, and graces, is self evident. That gifts, and graces, are indispensable, in these later, as well as primitive times, will be readily acknowledged; although not expected in equal degree, according to age, rank, and office. I would respectfully ask such ladies and gentlemen, for many of them feel their responsibility as called upon to lead in good things, if they have duly considered the subject of this address, among other improvements, multitudes would gladly follow. But to come out before such, would be hard. Then let the more influential lead in this matter, and what an amount of good would they promote. And will they not be happy to do it? They have, many of them, acted highly worthy of their office and influence in the temperance cause; and the effect has been truly powerful. And they and multitudes of others now rejoice in the blessed reform. Will it not give them pleasure to lead forward in this matter also? With due deference to age, rank, and office, I would respectfully ask such ladies and gentlemen, for many of them feel their responsibility as called upon to lead in good things, if they have duly considered the subject of this address, among other improvements, and if they are willing to rise up and lead us in the proposed reform? Perhaps some such have as far as this will do it, atone for their bad example, by endeavouring to bring about the proposed and important change? They cannot say they are willing to be responsible for the loss of all the good it would probably do. O then, will you consider, that you govern us, and then lead us aright in this matter?—then will they have the favor of Him who will award to those who do good, the resurrection of life, and the blessing of many ready to perish for want of both temporal and spiritual bread, will come upon them. And give me the blessings given in answer to the prayers of such rather than all the luxuries of the epicure. Let, however, no one wait for any; since every one must give account for himself.

In closing this communication, I would respectfully suggest that as many ministers or others, as are pleased with the plan of giving to objects of charity what has formerly been given to luxuries at thanksgivings, recommend to their friends on Sabbath previous to thanksgiving, the adoption of this practice, and encourage to it, by promising to do it themselves. And may we not reasonably expect some sufferers will be relieved, many souls saved, our own real happiness increased, and the Lord far better pleased, by this new, but more suitable manner of observing that anniversary?

Will those who may read the above, be kind enough to give it to others who do not take the paper, previous to their commencing thanksgiving preparations?

A FRIEND OF CONSISTENCY.

plying something more than reading. None of the learned scribes, or even Rabbis, excelled the Apostles in the word of inspiration.—The Apostle Peter speaks of the dangerous consequences of an unlearned exposition of some of the epistles of the New Testament. 2 Peter iii. 16 versed.

3d. *The Apostles were well acquainted with the oriental customs.*

This is an important branch of ministerial education. Our most profound theologians are inferior to the apostles in this particular.—Errors in the explanation of certain texts originate in this ignorance. Hence arises the importance of this kind of knowledge. To avoid errors ministers should know the scriptures and the power of God. Matthew xxii. 29.—A competent sabbath school instructor is not deficient in this branch of science; surely a minister should not be wanting.

4th. *They understood the heathen mythology.*

By this is meant the history of the fabulous Deities, and heroes of antiquity, and the explanation of the mysteries of the pagan religion. This formidable battery was attacked by the Apostles, and this strong hold was pulled down: falling like the walls of Jericho under the triumph of the gospel.

5th. *Nor were the Apostles ignorant of the different sets of Gentile philosophy which prevailed in their time, which Paul called false science.* 1st. Timothy vi. 20. He cautions the Colossians not to be imposed upon by a vain philosophy framed according to human tradition and the principles of the world.

6th. It would be an impeachment of infinite wisdom to commission the Apostles to the greatest work under heaven without the requisite qualifications: To effect an object so desirable, the great head of the church taught them THREE YEAR, personally, both by precept and example, and after this removal from them, they were commanded to tarry in the city of Jerusalem until they were endowed with power from on high.

After this three years course of divine instruction, together with their being filled with the Holy Ghost, could they be called ignorant? Judge ye. The word may have been surprised and enquired *how knowest these men letters having never learned?*

We remark 6th. The day of miracles, in which the Apostles lived, has passed and is succeeded by the day of means. Means are potent as miracles. The same blessing follows the one, that did the other. The facilities and means for adding to our virtue, knowledge, is effectually put into power. He who neglects it buries his talent. Because the preacher was wise he still taught the people knowledge.

Ecclesiastes xi. 9. He sought to find out acceptable words, 11th verse. Let us not think with Festus, much learning will make us mad. The thought is more correct, *ignorance will render us unprofitable.*

GEORGIUS.

For the Christian Secretary.

THE MALTE BRUN SCHOOL GEOGRAPHY AND ATLAS.

There are three or four characteristics which would seem ought ever to distinguish books written specially for children, but for which we too often look in vain.

We hardly hear a more common remark than that books for children ought to be simple.—Now it may be thought that nothing can be more easy than to make use of such language as we hear among children; but there are difficulties attending this subject frequently almost entirely overlooked by authors; so that if the faithful teacher will be at the pains of discovering how many new ideas his pupils have gained from a particular lesson, by asking them to give him the meaning of particular sentences in their own language, he will often, too often find them totally unable to give any paraphrase of language which to him appears perfectly simple. In order to gain the permanent attention of children to a subject with which they are supposed to be unacquainted, it is necessary, not only that single ideas should be expressed in simple language, but that the general trains of thought should be such as naturally flow in children's minds, and that they should be arranged in a manner adapted to the immaturity of the youthful intellect. Even after this, we shall fail to produce the most useful kind of interest, if new ideas are presented in such numbers, or with such rapidity and want of analogy to the previous thinking habits of the pupil, as to prevent him from making a proper classification of them as fast as he receives them. A child seven years old cannot arrange and classify new ideas, with the rapidity and comprehension of maturity. All that is necessary and excellent in preparing books for children, may be gained without degrading the language, or bringing it under the charge of a platitude inconsistent with the dignity of the subject we wish to present. The author of the Malte Brun Geography appears to have gained from a particular lesson, by asking them to give him the meaning of particular sentences in their own language, he will often, too often find them totally unable to give any paraphrase of language which to him appears perfectly simple. In order to gain the permanent attention of children to a subject with which they are supposed to be unacquainted, it is necessary, not only that single ideas should be expressed in simple language, but that the general trains of thought should be such as naturally flow in children's minds, and that they should be arranged in a manner adapted to the immaturity of the youthful intellect. 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POETRY.

From the Washington City Globe.
WRITTEN BY THE REV. MR. B.—

Oh, say not tears are only
The Christian's portion here,
That desolate and lonely
They tread a pathway drear.

Say not that notes of gladness
Never mingle in their song,
But that the notes of sadness
Alone to him belong.

Say not that garlands bloom not
To deck his grief-clad bower,
That flowers sweet perfume not
His pathway here below.

His God and friend is with him,
His promise is his own;
Around him and beneath him
His strong right arm is thrown.

And though a night of sorrow
Enshrouds his bower in gloom,
He knows a joyful morrow
Is his beyond the tomb.

SCENES IN CANTON.

Stand with us, a moment, reader, in imagination, in front of the foreign factories in Canton. See the flags of all the commercial nations in chirstendom, waving side by side, each over the splendid residence of the consul of its respective country. The "star spangled banner of freedom," occupies a proud place among the rest. The English factory, with its immense stores, is a few rods from you at the right. And near it the Dutch, the Spanish, the Portuguese, the Swedish, the American, vie with each other. Save these, and a few more palaces of the sons of Japhet, amid the tents of Shem, all the boundless scene before you, is stamped with the indelible impress of ancient heathenism. You fancy yourself in some nameless antediluvian metropolis, or city of the Chaldeans. The immense population before you, living wholly on the river, in all the depths of ignorance, misery and degradation, tell the sad tale of superstition and despotic power.

You contrast these with the happy yeomanry of your own country, whom their Bibles have rendered "free and equal." You survey the interminable length of the city, on the margin of the river, and reflect on its unknown extent, within the walls, whose ponderous gates no foreign foot may pass. Your ears are stunned with the din, and the hum and the speech you understand not. Your eyes ache with sights, and the movements you comprehend not. Above all, the ever rolling wave of dense population, overwhelms and astounds you. The cities of Europe dwindle to post towns, and those of America, to mere country villages. What arm of human power can control or govern such a living mass of untutored intellect, and unsanctified passion! You seem to tread the side of a moral volcano!—When lo! a hideous uproar seems to tell you, the crater has just opened. Oh! for the restraining influence of an enlightened public opinion!—Oh! for the renewing energies of Christianity! Alas! you are in the midst of heathenism. The tumult increases. You fly towards the European factories for shelter. It is too late. Ten thousand close wedged human bodies intervene. The doors of the consuls are besieged. Faces appear at the windows of the mission room, but only to close them and vanish. You can neither retreat nor advance but with the ebbing and flowing wave of the multitude. Every eye that meets yours, inspects you with the scrutiny of suspicion. You expect destruction. You dream not the cause of all this disturbance, till the words "fan-qui-qui-si," ring in your ears. Your meagre smattering of the dialect enables you to comprehend the import—"Foreigners!—Rascals!" To your confusion and shame, you then despatch a group of English, Spanish, American, and other Christian sailors, furious with intoxication, and brandishing dirks, knives, pistols, broad swords, and shillalahs, cursing and swearing, and threatening vengeance on the "outlandish heathen!" All this interlarded with the most profane apostrophies to the great founder of Christianity, and the most incongruous cries of "God save the King," "save Maria," "Hail Columbia!" The secret begins to unfold itself. A few words of the current medley of European and Asiatic intercourse, explains all the particulars. "Fan-qui-catch-a-too-much-a-tsam-shu-no-good-make-a-hubaley [bonbrey]-no-can!" Interpretation—"Foreigners 'catch'—(or obtain) too much samsu [a strong drink made from rice]." "No good" results from it. They make great disturbance. It "can no longer be endured!" The crowd respond the sentiment; and the sailors are driven on board their boats, while ten thousand voices rend the air with—"Te-la-ma-qui-coong!" Away with the barbarian knaves!

Next day, comes out a formal proclamation, from the Vice Roy of Canton, setting forth the disgrace and indignity done to the municipal order of the Celestial Empire, and the dangers to be apprehended by permitting the mad, ferocious, and untutored people who come from the dark regions of the west, to set foot on the Celestial Empire, contrary to the ancient policy of the Emperors, a policy reluctantly modified by the reigning dynasty, in condescension to the humble prayers and petitions of foreigners.

Such is, in substance, a plain account of the scenes that have been repeatedly witnessed in China. The proclamations have usually closed with ordering the mandarins to forbid the landing of any sailors from their shipping at Whampoa. At other times, an embargo has been laid on the chop boats between Canton and Whampoa, and all communication cut off, between the factories and shipping. More than once, the Hong merchants have been forbidden to buy or sell to factors of the offending nations, and all commerce interdicted for months, if not years.

Then comes a series of grave dissertations in the literary quarters of Christendom, on

the semi-barbarous exclusiveness of the Chinese policy! An inquiry is instituted at the board of the Honorable East India Company into the best mode of removing the existing embarrassments of the China trade! The British Parliament are memorialized—the Lords invoked to maintain their dignity—His Majesty to regard the honor of the national flag, and the Commons to protect the revenue. The results are an outfit and an embassy. An Ambassador or a M'Cartney must visit the Court of Pekin. A few men of war must show themselves at Macao, or Lintin, in company with a republican frigate or two from the "States," all to maintain due dignity, free trade, and sailors rights, that is, the dignity and the right of Christian grog-drinking in Canton! All this process, is puffed in the newspapers, and paid for, by the good people of England and America, as matters most important and necessary, and movements most grand and glorious!

It was reserved for the Chinese authorities at Canton, within the year past, to apply in part, the proper remedy, by causing proclamations to be pasted on the walls forbidding the sale of ardent spirits and wine to Europeans and Americans.

Such is the history of the Temperance Reformation in Canton. We hope it will extend to Whampoa, where it is equally needed, and where the other forms of beastliness and vice equally disgrace the Christian name, and equally call for the corrective restraints of heathen legislation!

From the London Morning Herald.

LAKE GENEVA, Aug. 13.—The extraordinary heat which has prevailed almost without interruption for nine weeks, has produced phenomena in the countries bordering our lake, to which there is no parallel on record. At Geneva a spontaneous combustion took place in the church yard of Plain Palais, though a rather damp plain. The high grass on the graves, the cypress and fir trees took fire, and it was necessary to bring the engines to extinguish it, which was effected, but not without difficulty. A more remarkable event took place at Savoy, near the village of Magland, (province of Faucigny). All at once the alarm bell was sounded, not only in the village, but the whole surrounding country, and in the valley, to summon the inhabitants with all speed to extinguish a dangerous fire of a kind hitherto unheard of; for it was not houses, or trees, or heath, that were burning, but the roots of the trees two feet under ground. This strange fire began at Seine, (in the commune of Arrache.) Nothing appeared on the surface; the furze and bushes were untouched, till at once several trees fell, and were consumed by the fire that burnt from the roots. The people indeed, filled the wood that the fire might be spread, and would willingly have turned up the ground to extinguish the fire that was burning the roots, but in the terrible drought, there were they to get water? This subterraneous fire, therefore, consumed 250 acres of fine forest. The fear of the subterraneous fire had such an effect on the inhabitants that many villages, for instance Colson, were wholly deserted, and as the people were also afraid of going into the forest, they remained exposed to the scorching rays of the sun, (generally 40 degrees of Reaumur—112 degrees of Fahrenheit) in the naked plain, where the wells began to dry up. This subterraneous fire is closely connected with the flames, which at the same time issued from the earth in several places in Lausanne. The rain which came a few days ago, and considerably lowered the temperature, seems to have checked this fire, though many persons fear that the rain was by no means of sufficiently long continuance to penetrate so deep into the earth as to remove all danger of the fire's beginning again, on the return of hot and dry weather, such as seems to be setting in.

GAY AUTUMN.

We often hear of *brown* and *sombre* autumn; but *gay* is an unusual epithet to be applied to this season of the year. The falling leaves of autumn commonly remind the contemplative observer of the decline of human life, and the perishing of the green hopes of youth. They seem to speak of the departure of one after another of the human family to the grave, until all are gone. Still it is now gay autumn, for the face of nature does not wear a more brilliant aspect at any time in the year than at present. A few days since every tree of the forest was covered with deep green, and a velvet covering of green covered the whole ground: but a white frost came, and behold the change. The forests now present to the eye every color of the rainbow and every shade and every variety of color. The leaves of the gum tree, of the iron-wood, and of the maple, are of bright vermilion red; while other trees are of pea green, olive, orange, drab, brown, russet or reddish brown complexion; and others are covered with yellow gold. The pine, fir, hemlock, and other evergreens, are greener now than ever. No ribbon on a lady's hat; no colors in her painted muslin robe, no well assorted nosegay, ever presented a gayer variety of tints than now adorn the mountain forests. Every thing looks gay. But this season of peculiar beauty will be of short continuance.

In a few days all these bright colors will fade, except those of the evergreens; and then all the leaves will be pale brown, of death-like clay color, and will have fallen to the ground. Then comes sad autumn, when the trees lift up their naked arms towards heaven, seemingly to deprecate winter, and to implore returning spring. Then the leaves are driven hither and thither upon the earth, by every changing wind, like the human family agitated by wars, plagues, tempests, political revolutions, and ecclesiastical oppressions, until they are gathered together in thick drifts, and matted down by rain and frosts, to thaw, and freeze and rot.

This gay autumn seems to me like some short season in human life. The sprightly and beautiful young widow, who two or three years ago buried her youthful husband, a few months after their nuptials were celebrated; and who, retaining the mellowess of grief without its

sadness, is about to be wedded again, is in the midst of gay autumn. She is now gayer than ever; but her rainbow colors will soon fade, and all her beauty will descend to the earth.

The author who has just finished his chief work, and finds it begins to be extensively read and admired, is in his gay autumn; his future productions will be inferior, and soon his name will pass away with names of thousands of forgotten writers, whose books were, but are not.

The eloquent orator at the bar, in the forum, in the pulpit, on whom listening throngs hang attentive, who was never superior to himself in his present maturity of intellect and force of invention, and readiness of utterance, is in his gay autumn; he has reached the acme of his popularity, which will soon decline.

The man of middle age, for a short time appears to stand still on the summit level of his bodily strength and mental vigor, and to survey with delight all the surrounding scenes of life, which descend from him in every direction.

He would gladly find it gay autumn with him during the remainder of life: but ah! his eyes will soon lose their natural force, he will require more light to mend his pen; his hearing will be less quick; he will pronounce some words with more effort, and less distinctness of articulation; he will be less inclined to honorable enterprizes; he will more readily than formerly anticipate difficulties; he will be more careful, but less prompt; he will desire more retirement from the busy scenes of men; he is in the downhill of life; and a few locks in the course of his canal will let down his stream of life to the unfathomed ocean.—*Philadelphian.*

USEFUL HINTS TO PUBLIC SPEAKERS.

It is a curious fact in the history of sounds, that the loudest noises perish almost on the spot where they are produced, whereas musical tones will be heard at a great distance. Thus, if we approach within a mile or two of a town or village in which a fair is held, we may hear very faintly the clamor of the multitude, but most distinctly the organs and other musical instruments which are played for their amusement.

If a Cremona violin, a real Amati, be played by the side of a modern fiddle, the latter will sound much the louder of the two; but the sweet, brilliant tone of the Amati will be heard at a distance to which the other cannot reach. Doctor Young, on the authority of Derban, states, that, at Gibraltar, the human voice was heard at the distance of ten miles. It is a well known fact, that the human voice may be heard at a greater distance than that of any other animal. Thus, when the cottager in the woods, or in an open plain, wishes to call her husband who is working at a distance, she does not shout, but pitches her voice to a musical key, which she knows from habit, and by that means reaches his ear. The loudest roar of the largest lion could not penetrate so far. "This property of musical sound in the human voice," says the author, "is strikingly shown in the cathedrals abroad. Here the mass is entirely performed in musical sounds, and becomes audible to every devotee, however placed in the remotest part of the church; whereas, if the same service had been read, the sound would not have travelled beyond the precincts of the choir." Those orators who are heard in large assemblies most distinctly, and at the greatest distance, are those who, by modulating the voice, render it most musical. Loud speakers are seldom heard to advantage. Burke's voice is said to have been a sort of lofty cry, which tended, as much as the formality of his discourses in the House of Commons, to send the members to their dinner. Chatham's lowest whisper, was distinctly heard, "his middle tones were sweet, rich, and beautifully varied," says a writer, describing that great orator, "when he raised his voice to its highest pitch, the house was completely filled with the volume of sound; and the effect was awful, except when he wished to cheer and animate; and then he had spirit stirring notes, which were perfectly irresistible. The terrible, however, was his peculiar power. Then the whole house sunk before him; still he was dignified, and wonderful as was his eloquence, it was attended with this important effect, that it possessed every one with a conviction that there was something in him finer than his words; that the man was infinitely greater than the orator."

From the New York Evangelist.

CHRISTIAN DEPORTMENT.

Mr. Editor—There is one habit very extensively prevalent among young Christians, which seems to call for the exercise of affectionate reproof and admonition. I refer to the thoughtless levity manifest in the deportment of almost every one of this class; and to be seen in some, whose experience in a profession of Christ, might be expected to have produced a different effect. The influence of such deportment on the interests of religion, is injurious in several respects, some of which I will endeavour to point out.

1. It hinders the growth of personal piety. Every one must feel the effects of this habit, to drive away thoughts of eternity, and disqualify the soul for communion with God. It grieves the Holy Spirit from the heart. It unites the mind for religious duties. The scene of laughter or mirth, is not a meet preparation for the duties of the closet or the prayer meeting. The manifest inconsistency between the two employments, is of itself sufficient to destroy all religious enjoyment, and hinder the effects which might otherwise be expected from the performance of religious duties. Spirituality surely cannot be promoted by objects of a directly opposite nature; neither can piety flourish in a soil so uncongenial.

2. Besides the injury to the religious character from this source, and the consequent loss of capacity and disposition for usefulness, indulgence in this habit dishonors religion in the view of the impenitent, and exposes the name of Christ to reproach and contempt. The wise man says, "Dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly him that is in repute

for wisdom and honor." This we may see exemplified, if we observe how ready wicked men are, to notice and exult, when they see any one, whose religious character is prominent, betrayed into this fault.

It is a great mistake to suppose that this is the cheerfulness or joy of heart, which often commends religion to its opposers. The practice is too clearly inconsistent with the profession, to produce such an effect; it will rather create a doubt as to the sincerity of the profession. They will doubtless find pleasure in their society, and love to quiet the calls of conscience by comparing themselves with such Christians, while it is conduct which at heart they despise. But all the influence which might otherwise be exerted, to bring them to think of their souls will be neutralized.

No candid mind will misapprehend my meaning, and charge me with a wish that religion should wear a gloomy and forbidding aspect. On the contrary, we are told to "Rejoice evermore." And I am persuaded there is nothing so well calculated to raise the spirits, drive away gloom, and impart life and joy to the countenance, as a sense of pardoned sin, and the favor of God. But this is a holy, solemn, serious joy, a sober calmness and evenness of temper, and sedateness of deportment, which indicates that the mind is employed by thoughts of other worlds than this.

The habit prevails not only in conversation upon ordinary topics of social intercourse, but even in matters of religion it is often indulged to a painful degree. Here at least, if in no other cases, we should aim to adapt our manner to our subject; and when eternity and its concerns employ our tongues, let the thoughts of life affect our hearts. The mind revolts at the thoughtlessness, with which serious subjects are often introduced and discussed, to the manifest injury of religion and dishonor of God.

The usual excuse offered by those who indulge in this fault, is, "that such is their natural disposition." The constitutional temperament is not a subject of reproach. But to indulge it contrary to the commands of God, can no more be excused, than indulgence in any other vice which habit has made inveterate.—As well might the drunkard plead his insatiable thirst, as an excuse for intemperance. But if such is the natural disposition, it creates a necessity for greater watchfulness and prayer to overcome it. And let such an individual feel, that this very circumstance is to be improved for the glory of God and the good of his kingdom, instead of the reverse. It affords an opportunity for exhibiting the power of religion to fill the mind with joy and cheerfulness, and thus to commend it to the acceptance of others.

I will attempt to offer a few suggestions respecting the means to be employed to overcome this habit, addressed particularly to young Christians.

1. Carefully avoid all circumstances calculated to lead you astray. If you have associates who are gay and thoughtless, and who turn you aside to folly, unless you can restrain their thoughtlessness, avoid their society.—Your intercourse with them, will do them no good; while on the contrary, your example will be injurious to the cause of religion, and perhaps destroy their souls: and you will find nothing in it to promote your own spirituality, but the contrary.

2. Avoid going into those scenes, of which the principle effect is, to excite the mind with other objects than those of eternity. Let your chosen friends be those whose "conversation is such as becometh the gospel of Christ."—And let your chosen scenes of recreation be such as draw the mind towards heaven.

3. Avoid reading any books which are calculated only to amuse, without instructing, or to divert without improving the mind. The effects of such reading you have doubtless experienced, and find that it unfit you for more important duties.

4. Maintain a constant sense of the presence of God. If you feel that his holy eye is beaming upon you, that he sees and knows every thing you do, and that for every idle word you say or do, you will be more careful in what you say and do. You will guard more closely every thought, word and action.

Finally—if you are troubled with a gay disposition, there is the need of a greater exertion to overcome it. Make it then the subject of solemn fasting and prayer before God; be persevering at the same time in your efforts to restrain your feelings. And, as has been intimated, let the native cheerfulness of your disposition be employed to give a life and interest to your Christian character, which may render it beautiful and attractive to all who behold it.

Y. C.

The ice at each pole of the earth forms an immense cupola, the arch of which extends some thousand miles over the continents: the thickness of which, beyond the 60th degree of latitude, is several hundred feet. Navigators have assigned to detached masses, which are met with floating at sea, an elevation of from 1,500 to 1,800 feet. There can be no doubt but that the thickness of these cupolas of ice is much greater nearer the poles; for astronomy sometimes presents in the heavens so vast an image of them, that the rotundity of the earth seems to be considerably affected thereby.—Captain Cook could never approach nearer the south pole, where there is no land, than the 70th degree of latitude: that is, no nearer than 1,500 miles; and it was only under the favor of a bay, that he was permitted to advance so far. All the results of observations made by navigators, concur in proving that the temperature of the sea decreases according to the depth; and that the deepest gulfs are continually covered with ice, even under the equator. From a late memoir, by M. Perron, some say there is reason to believe that these mountains of ice at the poles, which have hitherto impeded the progress of European navigators, have been detached from the depths of the sea to float at the surface.

Several philosophers have been very desirous to experience how far the expansive force of freezing water might be carried. "An iron gun of an inch thickness," says M. Haury, "filled with water and exactly closed, having been exposed by Buot to a strong frost, was found to burst in two places at the end of 12 hours. The Florentine philosophers were able, by means of the same cause, to burst a sphere of very thick copper; and Musschenbroek, having calculated the effort which would occasion the rupture, found that it would be capable of raising a weight of 27,720 pounds."

"Colonel E. Williams, of the royal artillery, when at Quebec, in the years 1794 and 1795," says Dr. O. Gregory, "made many experiments. He filled all sizes of iron bomb-shells with water, then plugged the fusee hole close up, and exposed them to the strong freezing air of the winter in that climate; sometimes driving in the iron plugs as hard as possible with a sledge hammer; and yet, though they weighed near three pounds, they were always forced out by a sudden expansion of the water, in the act of freezing, like a ball impelled by gunpowder, sometimes to the distance of between four hundred and five hundred feet; and when the plugs were screwed in, or furnished with hooks and bars, by which to lay hold of the inside of the shell, so that they could not possibly be forced out; in that case, the shell was always split in two, though its thickness of metal was about an inch and three quarters. It is further remarkable, that through the circular crack round about the shells where they burst, there stood out a thin film or sheet of ice, like a fin; and in the cases where the plugs were projected by freezing water, there suddenly issued from the fusee hole a bolt of ice of the same diameter, and stood over it sometimes to the height of 8 inches and a half. Hence we need not be surprised that excessive frost should cause the ice to split rocks, and other solid substances."

It was necessary for the preservation of the world, that water should in this instance, be subjected to a law different from that of other substances which change from fluid to solid.—The wisdom and goodness of the great ARTIFER of the world will manifest itself in this arrangement, if we consider what would have been the consequences had water been subject to the general law, and like other fluids become specifically heavier by the loss of its caloric.—In winter, when the atmosphere became reduced to 32 degrees, the water on the surface of our rivers would have sunk as it froze: another sheet of water would have frozen immediately, and sunk also; the ultimate consequence would have been, that the beds of our rivers would have become repositories of immense masses of ice, which no subsequent summer could bind; and the world would shortly have been converted into a frozen chaos. How admirable the wisdom, how skilful the contrivance, that by subjecting water to a law contrary to what is observed by other fluids, as it freezes it becomes specifically lighter, and, swimming upon the surface, performs an important service, by preserving a vast body of caloric in the subjacent fluid from the effects of the surrounding cold, ready to receive its own customized quantity on the first change of the atmosphere?—*Wood's Mosaic History.*

Starving Lawyers.—From some statements recently made by his Honor Judge Strong, at a court of Common Pleas, in a charge to the Grand Jury of Worcester county, Mass., it appears that the Temperance reformation in that district of country has had the effect to reduce greatly the criminal docket. The solicitor general has made a similar statement respecting the criminal docket of the supreme court.—Doubtless nine tenths of the whole amount of litigation originates either directly or indirectly in intemperance. When temperance principles universally prevail, how will lawyers earn their bread?

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